[45 cont.]

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[Note on foreign text p. 49 cont.] this purificatory effect, however, but also the incense itself. This is shown by its name, "purity-wood," and by the use of bsaṅs as a verb, which, according to Ch. Das (p. 1316), means "to cleanse, to remove" [cited in English]. For this reason incense is also scattered in the water with the red-hot stone (ch'ŭ-t'an) that is used for cultic purification.

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Cypress tree: šgua sdziŏdzĕ (3) [see Note 3 above].
Cypress: šgua.
Cypress incense: fdzañ (šdzañ, dzañ, sañ) (Tib. loanword).
Tsamba offering: fdzañ šdzam (Tib. loanword).
Tsamba (profane): talġa (11).

11. [Foreign text p. 49.] talġa: Tib. t'al ba or t'al k'a = powder, dust, ash; Mong. talxa = flour, rye flour, barley flour.

ġlu-smăn: Tib. klu sman = the dragon medicine, bot. Angelica. There are four kinds, of which the black and the white are the best. The white Angelica is used against sickness from the earth-dragon. In Mongolic it is called luus-un em = dragon-medicine.

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[757]

snaġsog: Tib. sna = many, and ts'ogs = kind. lisi = Tib. li-šĭ = Carophyllus. gušgum: Tib. gur-gum = saffron, crocus. sĕsmiel: Tib. sug-smel (rmel) = cardamom; Chin. pai-tou kuan

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twenty Tibetan soldiers, were flogged on such occasions in order to make a drastic example of them. Whenever people had a serious conflict, this Living Buddha was invited as arbitrator. He extended his zeal with prodigality, indulging his greedy fondness for display, and cultivating his reputation for knowing how to straighten out problems that seemed to be in a hopeless muddle. These activities absorbed all of his time and energy. 792 157

Cha-ik Hutukhtu followed in the wake of the Living Buddha of Siamar, building up his influence among the Chinese officials by means of gifts and visits, and by obtaining of the illustrious title Hutukhtu. He was never at home.

The Living Buddha Pu of Seerkok was fond of beautiful and fast horses. Every three days he participated in the morning races in the city of Hsining, riding his own horses in competition with the Moslems, who raised the best horses in the country. He was a better success at riding horses and breeding them than in philosophy and metaphysics; he was never seen in the temple. [526]

The supreme chief of Seerkok, incarnation of the celebrated and learned Min-chu-erh, had a job at Nanking in the Bureau of Tibetan and Mongol affairs, but spent all of his spare time in Shanghai, indulging in expensive distractions and sorely depleting the funds of his intendancy. Back in Hsining, the community of the lamas stirred up trouble by not allowing him to return to the monastery, and preparing to bring suit against him at court, claiming that he was not the genuine incarnation. The T'u-kuan Hutukhtu told me in Man hui, Hou-t'ao, in 1940 that he had sent his intendant to Seerkok in order to avoid scandal and to smooth the ruffled feathers of the lamas, and that after several weeks, Min-chu-erh, his behavior having been on display in the city of Hsining, had succeeded in returning to Seerkok, protected by a retinue of thirty Moslem soldiers loaned by General Ma Erh-hsiang.

It was delightful to encounter once in a while a good Living Buddha, who was really loved by the people. In Hsien mi monastery the Goomang Buddha, an old man, was engaged all year long in making up packages containing medicine, on which he blew his blessings and which he distributed gratis to people who come from far away to receive them. It was a panacea, which healed all kind of diseases of men, women, and children. [757]

Dealing with fasting rites for laymen, there will be recorded the example of a really outstanding Living Buddha, the old Li. Modest and unassuming, adored by the people, his preaching developed and revived the sense of religiosity and of justice and humanity. His beneficent influence radiated far beyond the circle of fasters, into families and the administration of villages. He was at that time, among the Living Buddhas, the only educator of the Monguors, a benefactor of the Monguor society. [p. 170(B)]